

*The Robes of the Saints washed in the
Blood of the Lamb.*

Being the S U B S T A N C E of ³
A

FUNERAL DISCOURSE,
PREACHED AT THE
BARKER-STREET CHAPEL, *NANTWICH*,

On Occasion of the DEATH of
M R S. S A L M O N.

By JOSEPH WHITTINGHAM SALMON.

THE THIRD EDITION.

I heard a voice from Heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. xiv. 14.

Defer not until death to be justified. Eccl. xviii. 22.

The truth, which is in Jesus, consists in that ye forsake your former life, the old man, which is wholly corrupted, following the wills and passions of the deceitfulness of the heart; that ye be renewed by the Spirit, in the supreme part of your soul; and that ye put on the New Man, which was created by God, in the righteousness and purity of the truth. Eph. iv. 21, 22.

Put on the Lord Jesus Christ, and have no more respect to the flesh, to give it that which it desires. Rom. xiii. 14.

L E E D S :

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ADVERTISEMENT.

MY late deceased Wife particularly requested that a favourite Hymn of her's might be sung at her Funeral, in the Church; which accordingly, by the kind permission of the Minister, was done; and a most divine and heavenly power descended from the Lord, and was present during the whole time of singing, insomuch that godly sorrow, and sympathetic love and tears, were felt and manifested by many upon the solemn occasion. And hearing afterwards that several gentlemen and ladies wished to see the Hymn, I printed a thousand of them to gratify their desires, being happy to oblige them in so doing; the greater part of which very soon went off; and, I have reason to believe, were attended with the Divine Blessing to the hearts of those who read them without prejudice, and in humble prayer and supplication to the Lord.

I also found my heart disposed by the most merciful Lord Jesus, to preach a Sermon upon the solemn, affecting occasion; which intention of mine was also made public, and a day fixed for that purpose; and as so many came that could not possibly get into the Chapel, I find my heart sweetly impressed to write the substance of what I then delivered, and to print it, with a single eye to the Glory of God, and the good of those, my dear fellow-creatures, who may chuse to give it a candid and unprejudiced perusal. And though some (who I believe are no ill-wishers of mine) did not approve either of my joining to sing the Hymn in the Church, or preaching the Funeral Sermon in the Chapel, yet I am no ways offended at them, or love them less than I did before; but only wish, that if they chuse, upon second thoughts, to read the Sermon when printed, they may sensibly feel a greater or less measure of that sweet and holy Unction from God, which, unworthy as I am, I was peculiarly favoured with in the Church when singing—in the Chapel when preaching—and in my own house when

preparing the same for the press. 'And I have only further to add, that I most sincerely and humbly pray, that a God of unutterable Mercy and Love may descend to bless the perusal of it to all into whose hands it may come, giving them a relish to "taste the words" "thereof (as holy Job says) as sensibly as the mouth "tasteth meat." Then will all offences cease. *Amen.* —Lord Jesus grant it for thy tender mercy's sake. *Amen.*

The HYMN sung before the SERMON.

I.

AND am I born to die?
To lay this body down?
And must my trembling spirit fly
Into a world unknown?

II.

Soon as from earth I go,
What will become of me?
Eternal happiness or woe,
Must then my portion be!

III.

How shall I leave my tomb?
With triumph, or regret?
A fearful, or a joyful doom?
A curse, or blessing meet?

IV.

Will Angel-bands convey
Their brother to the bar?
Or Devils drag my soul away,
To meet it's sentence there?

V.

Who can resolve the doubt
That tears my anxious breast?
Shall I be with the damn'd cast
out,
Or number'd with the blest?

VI.

Must I from God be driven,
Or with my Saviour dwell,
Must come at his command to
Heaven,
Or else depart to Hell.

VII.

O thou that would'st not have
One wretched sinner die,
Who diedst thyself my soul to
save
From endless misery;

VIII.

Shew me the way to shun
That dreadful state severe;
That when thou comest on thy
throne,
I may with joy appear.

IX.

Thou art thyself the way,
Thyself in me reveal;
So shall I spend my life's short day
Obedient to thy will.

X.

So shall I love my God,
Because he first lov'd me;
And praise thee in thy bright
abode
To all Eternity.

The Saints' Robes washed in the Blood of the Lamb.

REVELATIONS vii. 13—17.

What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.

THIS blessed chapter contains an account of the sealing of the Servants of God among the Twelve Tribes of Israel, as well as of a great multitude around the Throne of God, which no man could number. Indeed, all the true Servants of God, as well as they, are sealed by the one redeeming Spirit of the LORD JESUS CHRIST, which is the Holy Ghost, before their ascension into Heaven. It also gives an account of the Songs and Praises of Saints and Angels on this occasion; for there is not only joy amongst the Angels of God in Heaven, when a poor sinner is turned from the error of his ways; but there is also a great increase of heavenly joy, when more of the Image of God is stamped upon humble, believing souls, and especially when they are sealed by the Holy Spirit of Promise, to the day of Eternal Redemption: And then, in the words of the text, we have a glorious description of the honour and happiness of those that were

fealed, and had faithfully served the Lord Jesus Christ, and suffered for him.

After the grateful Angelic Song in the 12th verse, one of the Elders around the Throne of God asks the Apostle, What multitude of people they were which he had seen clothed in white robes, with palms in their hands, and from whence they came? This he did, not for his own information, but for St. John's instruction. And, O Sirs, how delightful and edifying is the conversation of but two holy souls, who are both united to God, and of one heart and one mind: They truly and experimentally know what is signified in the Apostles Creed by the *Communion of Saints*; as I trust you will see more clearly, if you now give serious attention to the subject before us, which is a most heavenly interview, and a most profitable conversation betwixt the most illuminated St. John and an Elder, before the Throne of God: and thus the heavenly interview begins:

Verse 13. *What are these which are arrayed in white robes, and whence came they?*

These Words respecting the Glory of the Church triumphant in Heaven, seem to be spoken in a way of admiration and wonder, just as those words in the Song of Solotmon, respecting the beauty of the church militant here upon earth; *Who is this that cometh out of the Wilderness, leaning upon her Beloved?* Why, these, my brethren, are the very people which are here arrayed in white robes around the Throne of God, and they came out of the wilderness of this wicked world, leaning upon the power of their beloved Saviour. O! how beautiful are faithful souls here upon earth, when arrayed in robes of Grace and Love! but, O! how much more beautiful when clothed in robes of Glory before the Throne of God! Sure I am, that faithful souls deserve our notice and respect, both in this world, and when gone into a blessed Eternity. The Sacred Scriptures tell us, that we should *mark the Upright* in this world, and be followers of their Purity of Heart, and Holiness of Life, if ever we desire to partake with them in their eternal glory.

“ Keep their example always in our eye,
“ And live like them, if we like them would die.”

It is both a holy and a profitable employment to compare the happy state of the Saints in Heaven with their condition here upon earth. O how different! Here they are often in rags before the Throne of Grace; but there they are clothed in white robes before the Throne of Glory: And what these robes are, shall be explained in speaking of the next verse.

Verse 14. *And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.* Observe here the humble answer given by St. John; he acknowledges his ignorance, and asks information of the Elder: He said, *Sir, thou knowest.* This should teach us, that if we would gain heavenly wisdom, we must not be ashamed to own our ignorance, but should ask instruction, both of God, and his humble obedient servants too; it being according to Divine Order, that they who are less wise should consult those who excel in wisdom. So the Elder told him who this blessed multitude was, and from whence they came. *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

The account given of these holy souls, is both worthy our observation and imitation too. Observe here the afflicted, trying state they had formerly been in, in this miserable world, which is now become, thro' the free will of men and devils, a scene of the greatest disorder, misery, and sin. These blessed souls had once been in great tribulation: They had, no doubt, been persecuted by men, tempted by the devil, assaulted by their own corrupt lusts and passions, and sometimes troubled in their own spirits too. This was the happy, though painful experience of my late dear departed Partner, whom a wise Providence has seen good to deprive me of, and to whose Almighty Wisdom and Power I humbly submit; and though some have put

an unkind and unfavourable construction on my conduct, in preaching her Funeral Sermon, and also in joining to sing the Hymn at her Funeral, yet I am no ways offended at them, having the *inward* Testimony of God and my own conscience, that in these particulars I pleased the Lord ; and I most sincerely wish, that when any of them come into the like trying dispensations that I have so lately been in, they may then find and feel the same *inward* support that a kind and gracious God has afforded me.

Then, from happy experience, they will be convinced, and no longer wonder, that the soul should preserve it's temper, and bear up under such trying circumstances. Then they will know, that though all human comforts forsake us, yet if God vouchsafe to supply their place with spiritual and heavenly ones, which are far better, we can not only bear them patiently, but even rejoice under them ; and if our passions be effectually subdued, and our delight and hope fixed intirely upon God, we can then chearfully and resignedly sing, with a sweet Poet, who had experienced the destruction of corrupt Self-will :

“ Welcome alike, the crown or cross,
 “ Trouble I cannot ask, nor peace,
 “ Nor toil, nor rest, nor gain nor loss,
 “ Nor joy, nor grief, nor pain, nor ease,
 “ Nor life, nor death : but ever groan,
 “ Father, thy only Will be done.”

The last line of this heavenly verse contains some of the last words of her, whose memory is dear to me, and whose dying words will, I believe, never be forgot by those who were present at that most solemn and affecting interview. For the last ten months of her life, her sufferings were inexpressibly great ; having very little ease from racking, excruciating pain, for near eight months, either day or night, but what was procured her by means of laudanum : But thanks to the wise Disposer of all Things, her death was precious, yea, divinely *penitent* and *glorious*. One morning, after spending the whole night in the greatest pain and agony,

agony, she thus addressed me with great Sweetness, Zeal, and Earnestness, " My dear, I now feel that *I do love God and all the whole World*, and I charge you to hold fast whatever Light and Love the Lord has communicated to you from Heaven." — To which I answered, I am rejoiced, my Dear, to see you so happy in the Love of God and Charity to your Neighbour, for which I thank the most adorable Lord of all Mercy and Goodness, and by his great Grace I will endeavour to hold fast and improve what the Lord himself has given me, and if we must for a Season be parted here, I trust we shall hereafter meet in that Place where Parting shall be no more, to spend our happy Eternity together, in praising and adoring our most merciful Lord Jesus, who is *God over all, blessed for evermore*. For many years she had a great natural fear of death and the grave; but it pleased the most merciful Lord, for some time before she died, to deliver her from all her fears: Yes, thanks to his redeeming power and love, *He delivered her soul from death, her eyes from tears, and her feet from falling*. Psalm cxvi. 8. And not many hours before she breathed her last, He very remarkably poured out his spirit upon her, and opened her mouth in a wonderful manner, most powerfully convincing five of us, who then surrounded her bed, that she was a *sincere, humble, loving Penitent*, (the highest character I wish to aspire after, and to attain upon earth;) for, to our great surprize, none of us expecting her ever to speak more, she broke out in the following most penitent prayer and pathetic words, (pointing to us, one by one, as she uttered the words, which she repeated several times over;) " O Lord, " have mercy upon one, (pointing first to herself) two, " three, four, five, six, barbarous sinners, *Amen*, " *Amen*," &c. &c. Then, looking towards Heaven, she said with a sweet smile, " Heavenly Father, thy " Will be done." After that, seeing an extinguisher on the chimney-piece, she desired the maid to give it her, and taking it into her dying, trembling hand, she blew twice at it with her breath, saying, " The candle " is almost out;" thereby signifying that her little spark

of life was just going out. Then observing us all in floods of tears, and wiping our eyes with our handkerchiefs, she looked pleasantly at us and said, " Now put " by your handkerchiefs and weep no more for me." At which time I verily believe she knew she was going to that place where all tears would be wiped away from her eyes, and all sorrows banished from her heart. After that she desired one of her sisters to lend her a pin, which she took with her hand, and made as if she pinned up her mouth, thereby signifying she had said all which the Lord moved her to say, and that she should speak no more to us ; which she never did ; but only, upon asking her about half an hour after, if she knew her Son, who then stood by the bed, I put my ear to her mouth, and heard her speak these her last pathetic words to herself,— " Dear Jo, Dear Jo." The heavenly power attending which words, I shall never forget the longest day I have to live.

Thus she passed through great tribulation, into the Everlasting Kingdom of Mercy, Grace and Truth. And sure I am, that the way to Heaven lies through many tribulations ; tribulations both inward and outward, from the world, the flesh, and the devil ; but this is our comfort, that *acceptable men are tried in the furnace of affliction, as metals are tried in the fire.* Eccl. ii. 5. and that tribulation, how great soever it may be, shall never separate one faithful soul from the Love of God in Christ Jesus. Nay, tribulation, when well gone through, will make Heaven's rest more welcome, and more glorious ; and then we shall never think the sufferings of a moment too dear a price for Eternal Joys, which shall never, never end. And surely this should make us *reckon* (with the holy Apostle) that *the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Rom. viii. 18.

But observe further, the means by which these blessed saints and sufferers had been prepared for that great honour and happiness they now enjoy ; *They had washed their robes, and made them white in the blood of the Lamb.* And O, that every present soul would now,

in humility of heart, address the *Lord God, Jesus Christ*, and say, " O Lamb of God that taketh away the sins of the world, wash me from all my hereditary and actual sins. O adorable Love, penetrate, soften and cleanse my filthy, polluted heart."

But, as many unstable souls wrest the sacred scriptures to their own destruction; especially those that speak of the robes of the saints, and the precious blood of the Lamb, making the former to be the personal righteousness of Christ imputed to them, and the latter to be the material blood which fell from his sacred side, upon Mount Calvary; I shall here beg leave to make two grand and most interesting inquiries.

1st. What are these robes this blessed multitude are clothed in around the throne of God?

And, 2dly. What is that blood in which their robes are washed and made so white?

And here I would beg of you in particular, first, to observe that they are said to have washed their robes and made them white, which evidently supposes that they were filthy before they were washed: They were not white till they were made so. Hence we may clearly infer, that whatever these robes may mean, they cannot mean the * *imputed* righteousness of Christ, which so many trifling half-hearted professors clothe themselves with, quite contrary to the true sense of the holy scriptures, which speak only of an *Imputation* of Good and Evil, and of Faith; and the true reason why Faith is imputed, is, because without it we can do nothing that is good; *Faith*, under the gospel dispensation, being an immediate looking to the Lord God Jesus Christ, who is *Creator* from Eternity, *Redeemer* in Time, and *Regenerator* for Evermore, in whom alone dwells all the Fulness of the Godhead bodily; which

* Whoever wishes to see the *Doctrine of imputed Righteousness* placed in it's true scriptural Manifestation, by Light from Heaven, may meet with great Satisfaction by consulting the most illuminated Baron Swedenborg's *Universal Theology of the New Church*, in which Book there is a whole Chapter on the Subject. See No. 626 to 660.

which immediate looking to him, *as the manifested Jehovah*, produces his divine presence in our souls, and gives us to feel that he is nigh at hand to help us in every time of need ; and if this our Faith works by Love, and joins itself to Goodness, the sentence then is for Everlasting Life ; but if our Faith doth not work by Love, but joins itself to Evil, in this case, the sentence is for Eternal Death. But nothing is more clear than that the robes here spoken of cannot mean the Righteousness of Christ imputed, because these robes are here said to have been washed, thereby plainly shewing us that they were filthy before they were washed. They were not white before they were made so. And therefore, as the Lord's spotless Righteousness never was at all defiled, (he being, as the scripture expressly declares, *separate from sin, neither was guile ever found in his mouth*) it never could be washed, which these robes here are said to have been. Therefore it is evident to a demonstration, that the robes, in which the saints appear before the throne of God, cannot mean the personal Righteousness of Christ imputed to us, but must have some other divine meaning. Now I humbly conceive that the robes which they had washed and made so white, may more properly mean the ROBES OF ORIGINAL INNOCENCE AND LOVE, which were made so filthy by sin and wickedness, and which must be washed and made white in the fountain opened for all sin and uncleanness ; and I must add also, that this great Work of Sanctification and Holiness, must be performed before we can ascend into Heaven ; for it should here be well observed, it is not said that the saints *do wash*, but that they *have washed* their robes ; it being an eternal truth, that there is no washing from sin in Heaven.

This great and important Truth our blessed Lord declared to Nicodemus, when he said unto him, *Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the kingdom of heaven.* John iii. 3. This regeneration, or as another Apostle expresses it, *The washing of regeneration, and the renewing of the Holy Ghost*, Tit. iii. 5, is a great and im-

important work. Conversion to God is only the beginning of it ; it is only a coming into the right way to the heavenly Jerusalem, and therefore an undue and improper stress should not be laid upon it ; but regeneration is the true preparation for the Kingdom of Heaven, which regeneration is a cleansing of the inward man, and can only be effected by an inward and spiritual war in the hearts of those who are, in a greater or lesser measure, obedient to their manifested light and power ; for the Prophet declares, that none but *the willing and obedient shall ever eat the good of the land.* Isa. i. 19.

When the Lord comes to our hearts, by his One Redeeming Spirit, (which is the Holy Ghost) to deliver us from the power and dominion of evil spirits which work in us, there then necessarily arises an inward combat, and we feel God and the Devil, Heaven and Hell, Life and Death, Virtue and Vice, grappling in the innermost ground of our souls ; and when we are delivered, that is, when we are cleansed from all filthiness of flesh and spirit, and find the Heaven-born Spirit of *Love* and *Charity* living and ruling in our hearts, then we happily experience that *his yoke is easy, and his burden light ; his ways are ways of pleasantness, and all his paths are paths of peace* ; which can never be the case so long as we continue to let the infernal Spirit of *Self-Love* and *Worldly Affection* rule and reign within us.

Oh, Sirs, how can God finally save any that live and die unholy, and who are not washed from sin, both *within* and *without* ; seeing the scriptures so expressly declare, that *nothing that is unclean shall ever enter into the kingdom of heaven.* Alas ! alas ! what can those men and women, that are living in corruption and sin, do in heaven amongst those pure spirits, who have washed away their sins, calling upon the name, that is, the *power* of the Lord. They ought rather to blush for shame and confusion, that they should even desire to be placed among so many blessed souls, who, during this mortal life, embraced penitence, mortified their bodies, crucified the flesh, and resisted the sensual ap-

petites of corrupt nature, denying it all unlawful gratifications, and all this out of love to God and the kingdom of Heaven.

Believe me, my brethren, that accursed thing, *sin*, both hereditary and actual, hath covered the work of God like a robe, which *sin* must be washed off with the Blood of the LORD GOD, JESUS CHRIST; but not after the manner that some people (who rest only in the knowledge of the letter of scripture, without looking immediately to God for the spiritual understanding thereof) would make one believe, as if the material blood, which fell from the sacred side of the Lord Jesus, could be applied by faith; or as if it did enter into man's corruption, to cleanse it.* This these letter-learned men think they have learned from the scriptures, because they say, that *the blood of Jesus Christ cleanseth from all sin*. So the text expressly declares, though they do not comprehend the true sense of it (that being only to be understood by those who are in illumination from the Lord, the sacred Word without the Spirit's *inward* teaching, being like a candle unlighted); seeing the blood of Jesus Christ shall never

By a FRIEND of the AUTHOR's.

* It has been unscripturally maintained that Jesus Christ, the only God, died to satisfy the Father's justice or wrath; but this the candid mind will own is a great error; because, "He is the Father." John xiv. 6 to 11. It is not written, that, He died to satisfy himself, but that "God was in Christ reconciling the world unto himself." 2 Cor. v. 19. Not to shed his blood to quench a wrathful principle, which before the coming of our Lord the Saviour existed in the Godhead, for if wrath was his essence, how could it be done away any more than love? But the Lord was manifest to destroy the works of the devil. 1 John iii. 8. "For God is love," not wrath, but mercy; not anger, but pure goodness to all men; and hence the Lord came to redeem angels and men. See note at the end on Redemption.

It is therefore vain to rest our Salvation on the Blood of God, for "unless we repent we shall all likewise perish." Luke xiii. 3. Had it been a genuine truth, and so important a part of our Salvation to believe "that the Second Person died to satisfy the justice of the First Person," would the Lord, when instructing his immediate followers, have been wholly silent on this modern subject?

N. B. See Swedenborg's Theology, No. 114 to 132, and No. 640, 641, 642, wherein he proves, in a wonderful manner, that nothing Spiritual, as to Truth, is now left in the Christian Church.

never wash any but those persons who, resisting sin unto blood, yea even unto death, shall fight against their corrupt nature to overcome and subdue it, that the Divine Nature, the LOVE AND WISDOM OF THE LORD GOD, JESUS CHRIST, may live in them, and govern them in all their affections, in all their thoughts, in all their words, and in all their actions. Therefore I would observe, in answer to the

Second grand inquiry, That the blood of the Lord Jesus Christ, in which the robes of the saints are washed and made white, means DIVINE TRUTH proceeding from Divine Goodness, which being received in heart and life by penitent souls, is the only true means of regeneration, to the subduing of evil inclinations and habits, and the effectual destroying of all the works of the Devil, according to the plain declaration of the letter of scripture, where it expressly says, *For this very purpose was the Son of God manifested, that he might destroy the works of the Devil,* 1 John iii. 8. This DIVINE TRUTH proceeding from the God-Man Christ Jesus, this is the blood; and our inward and spiritual combats from that truth, these are the sufferings of penitence and warfare which wash away our sin and corruption; but not the material blood which went forth from the sacred veins of the most compassionate and merciful Lord Jesus; for evident to a demonstration it is to all humble, sincere souls, who read the holy scriptures by *interior communicated Light*, that if it were possible that a thousand Christs could die for us, and shed ten thousand gallons of blood for us men, and for our salvation, yet all this would never force our *free-will*, or constrain us to salvation; seeing God was, is, and always will be, willing to have the sons of men free, and without constraint. Therefore the only true reason why any of the sons of men are not effectually saved by the only Saviour of the world, our Lord Jesus Christ, can arise from no other cause but *our own negligence in not stirring up, and rightly exercising the grace of God implanted in all our free-wills for salvation.*

Clear and perceptible it is to all those, who do not

immerse themselves in SELF-LOVE and the LOVE of the WORLD, that there are two different influences continually flowing into their minds ; the one from God, immediately from himself, as well as immediately by his holy angels ; the other from hell, and their unholy retinue. By this means the most wise and merciful Lord holds all his rational creatures betwixt heaven and hell, during their time of trial in this disordered miserable world ; and the essence or nature, which every one freely chuses to appropriate to himself from either kingdom during his time of probation in this natural world, cannot be changed after death, when he becomes an inhabitant of the spiritual world. God has made us reasonable creatures, to the end we may discern good and evil : he, like a tender Father, by an influence proceeding from himself into all our minds, is ever giving us a *freedom* to love and to do what is good, as well as a *capacity* to think and understand what is true, &c. and it is our duty, as free agents, and accountable creatures, ever to chuse the good, and refuse the evil ; which it is in all our powers to do, if we faithfully attend to this heavenly principle, which alone can gift us with a true, inward perception, of what is *good* and *evil* ; of what is *true* and *false*. Without this we cannot work out our salvation, no more than if we were stocks and stones ; and though the most merciful Lord Jesus shed his most precious material blood for all alike (without excepting one more than another, as some unkindly and unadvisedly assert), yet he will assuredly save none but those who truly turn from *sin* to him, and who voluntarily chuse to become his faithful, humble, and obedient followers, rejecting all those proud and lofty ones, who disdain to imitate and follow his most blessed, meek, and lowly example.

Proceed we now to shew the exalted bliss of such humble, loving souls :

Verse 15. *Therefore are they before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne shall dwell among them.*

Observe in this verse, the blessedness to which all prepared

prepared souls are advanced, who die in the Lord. They are happy in their situation, for they are before the Throne of God night and day, and the Lord Jesus Christ himself, who is God Almighty, in whom alone dwells the divine Trinity of Father, Son, and Holy Ghost, in One Glorified Person, and who is the only* object of all Christian worship and adoration, dwells among them. Happy they had been in the presence of his grace here, but more happy now in the presence of his glory for evermore. O Sirs, they are now in that *Presence where there is fulness of joy: they are now at that Right Hand where there are pleasures for evermore.* They are now safe from all dangers, in the Sanctuary and Temple of their God. Being tried in this Vale of Tears, and proving faithful unto death, they inherit the Crown to Conquerors due, and rest from their painful labours in the bosom of their God:

“ Far from a world of grief and sin,
“ With God eternally shut in.”

Observe further, These blessed souls are happy in their service, for they serve God continually, day and night, without weakness, drowsiness, or weariness:

“ Hallelujah they cry,
“ To the King of the Sky,
“ To the Great Everlasting I AM;
“ To the Lamb that was slain,
“ And who liveth again,
“ Hallelujah to God and the Lamb.”

O how happy are Saints and Angels now in the presence and service of their God, as well as in the being usefully employed for each other from the spirit

* Some, probably, may be surprized to hear it so positively asserted that the Lord Jesus Christ is the only object of all Christian worship. But if they wish to see it proved to a demonstration from scripture evidence, they may have that satisfaction by referring to Baron Swedenborg's *Doctrine of the New Jerusalem concerning the Lord*.—They are also referred to a Note, which was to have been inserted in this place, but being so very long, it was thought more proper to affix it after the Hymn, at the end of the Sermon, where the reader may find it.

of sweet Love and Wisdom ; for Heaven is not a state of inactivity or idle rest, as some may possibly imagine ; but it is a state of life, activity, and service, though not of suffering. Methinks it might inflame our hearts with a spark of their angelic adoration and love, if we now, for a few minutes, go out of the common way, and endeavour to raise our hearts and voices to the God of Love, and join them in the words of a most sweet, delightful Hymn :

Come let us join our cheerful songs,
With Angels round the Throne ;
Ten thousand thousand are their tongues,
But all their joys are one.

" Worthy the Lamb that dy'd," they cry,
" To be exalted thus :
" Worthy the Lamb," our hearts reply,
" For he was slain for us."

Jesus is worthy to receive
Honour and Pow'r Divine ;
And Blessings more than we can give,
Be, L ORD, for ever thine.

Let all that dwell above the Sky,
And Air, and Earth, and Seas,
Conspire to lift thy Glory high,
And speak thine endless Praise.

The whole Creation join in one,
To bless the sacred Name
Of HIM that sits upon the Throne,
And to adore the Lamb.

These sweet verses present us with the joint worship of every Creature, as paid to God in the Lamb, who sitteth upon the Throne for ever and ever. Thus the solemn service of Heaven is carried on in a most delightful and instructive manner ; for Heaven, as observed before, is a state of service, though not of suffering. It is a praising, delightful rest in the presence of God, as well as an active life of love and employment, in heavenly uses, for each other ; for if heavenly joy is an affection or state of the soul, which consists in loving the Lord above all things, and our neighbour as ourselves, it must be outwardly manifested

fested in our adoration and worship of him, as well as in being usefully employed in serving our fellow-creatures ; for, oh ! with what reverence, gratitude, and spiritual devotion, are the sacred services of Heaven performed, as well as all holy uses of love practised, by all the members of the Church Triumphant above ; and, oh ! Sirs, what a noble pattern for our imitation in the Church Militant here below.

Proceed we now to take notice of the further happiness of these holy Saints and Sufferers :

Verse 16. *They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.*

Observe here the further blessedness of these holy Souls, who died in the Lord. Notwithstanding they once passed through great tribulation, affliction, sickness, and death, like her, whose experience I have before mentioned, and whose painful sufferings, and happy, penitent death have left a sweet favour ; and, I believe, a lasting impression with some, who were eye-witnesses to the last most affecting scene before-mentioned ; when the most merciful and compassionate Lord so remarkably poured out his blessed Spirit upon her, and opened her mouth in so wonderful a manner : I say, notwithstanding the tribulation these blessed saints and sufferers passed through in their way to the kingdom, they now, *with her*, experience a salvation and freedom from all the miseries of this present life, both felt and feared. They experience a deliverance from all want, or even the sense of want ; for you are here told, *they shall hunger no more.* And why ? Because the Lamb himself shall feed them. The Lord is their Shepherd, and they can lack nothing that is good. *Neither shall they thirst any more.* No : for the same kind friend shall lead them to fountains of living waters, proceeding from the Throne of God and the Lamb, which mean the manifestation or opening of the heavenly Truths of Wisdom, proceeding from the Lord, into the *understandings* of the blessed ? And what will he feed them with, but with the Fruit of the Tree of Life, which is in the midst of the Paradise

life of God, which means His HOLY LOVE, which is as sensible food and nourishment for the *Will*, both of angels and men, as Heavenly Wisdom or Truth is for their *Understanding*! the *Will* and the *Understanding* being the inward man, both of angels and men, and therefore the life of good spirits and of angels can be supported by no other food than by *Goodnesses and Truths proceeding from the Lord*.

Yes, my brethren, God has left these sweet, encouraging words upon record, to animate our souls in the glorious spiritual warfare we are engaged in. *To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God*, Rev. ii. 7. And do any of you here present desire to know what is meant by the *Tree of Life*, spoken of in Rev. xxii. 2; and what by the *Fruit of that Tree*, and also by the *Leaves thereof*, which are for the healing of the Nations! In the Spirit of *Humility* and *Love*, according to my ability, I will give you the true spiritual understanding thereof. By the *Tree of Life* is meant the **LORD GOD, JESUS CHRIST**, who alone hath life in himself, and who is the author and giver of all life, spiritual and natural, to all his creatures, both in heaven and upon earth; for all live by an influence continually derived and proceeding from him, who is a pure *ocean of Love*, flowing forth, and animating the whole creation. By the *Fruit of the Tree* are meant the **GOOD THINGS of LOVE and CHARITY**. Hereby we have communion with the Lord Jesus Christ: and his holy Love, which, when shed abroad in humble, penitent, believing hearts, by the Holy Ghost, is more sweet to our spiritual taste than honey, or the honeycomb is to the natural taste, which all faithful corresponding souls know from happy, heartfelt experience; and the language of whose hearts to our adorable Lord is, *Whom have I in heaven but thee? and there is none upon earth that I desire besides thee*. Psalm lxxiii. 25. And, by the *Leaves of the Tree*, which are for the healing of the nations, are meant **RATIONAL TRUTHS** from an heavenly origin, which, when received into the understanding and applied.

plied to the holy purposes of regeneration, are for the healing of all evil and false things within us ; for it is by the knowledge of the truth that we are delivered from all evil, instructed in all righteousness, and so trained up for the Heavenly Joy and Eternal Blessedness ; according to those plain words of our blessed Lord, *Ye shall know the truth, and the truth shall make you free.* John viii. 32.

These things will appear dark to those who have no spiritual relish for holy and heavenly things, but as clear as the day to those who love them and delight in them ; because when Divine Truth is the object of our LOVE, it brings it's manifested light with it ; for Truth is Light, and Light always makes manifest, and so gives the greatest liberty to humble, well-disposed minds. But do you, my Brethren, aspire after these Heavenly Things ? Do you wish to feed upon them ? Have you a sincere Desire to eat of the Tree of Life, in the midst of the Garden, that is, to derive Life into your Souls from the Lord out of Heaven ? If so, suffer me to shew you the only true way to partake of them for yourselves. Now every living creature, from an archangel in Heaven, to a worm upon earth, is fed and nourished with one kind of food or another ; and whatsoever it feeds upon, supports it's life. Heavenly Food gives life to the *inward* man ; and Earthly Food to the *outward* man ; and as the mouth of the body receives it's natural nourishment ; so the mouth of the soul receives its spiritual nourishment ; and if you ask, What is the mouth of the soul ? I answer, the DESIRE OF THE SOUL, THE AFFECTIONS OF THE WILL ; and I am clearly persuaded, that whoever feeds upon the *Holy Love*, and the *Heavenly Truths*, which proceed from the LORD JESUS CHRIST, by the intense desires of their soul, and the sincere affections of their heart, must become heavenly men, and heavenly women : The heavenly food they eat makes them such. But on the contrary, whoever, with the desires and affections of the inward man, feeds upon carnal, worldly lusts and desires, must become carnal, worldly men and women : The carnal food they also eat

eat makes them such. These latter are Children of the Devil, of whatsoever sect or party they may be, fed and nourished by the Devil's nature ; whereas the former are the true Children of God, nourished by the Hand of God with Heavenly Wisdom, Love, Knowledge and Understanding, which are as truly and sensibly spiritual nourishment to the soul, as natural food is to the body. And, O, my dear Brethren, what hunger and thirst can they suffer who are nourished by God himself, who are replenished with his glory, and satisfied with his heavenly and eternal delights ? These sweetly experience that our *Lord Jesus Christ alone is the Bread of Life, and all that come to him shall never hunger, and all that believe on Him shall never thirst.*

John vi. 35.

But observe further ; these blessed saints and sufferers are delivered from all persecution, sickness, affliction and pain ; for you are here told, they shall never be scorched by the heat of the sun any more. The scorching heat of persecution, sickness, affliction and pain, to which they were exposed in this Vale of Tears, shall never more affect nor afflict them ; neither will they any more be assaulted and tempted by the evils of Self-Love and the Love of the World, which are the inward and spiritual persecutions and afflictions of the Children of God, while in this miserable world. They are now safely arrived in that happy place where all tears are wiped from their eyes, and sorrow is changed into everlasting joy.

Thus having seen an end of the troubles and afflictions of these holy, suffering souls, we come to see them put into possession of better things.

Verse 17. *For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.*

O what a blessed salvation is the salvation of God : For observe, these blessed souls are not only delivered from all their troubles and sufferings, but they are put into the possession of all good things : They are now happy in the Love and Conduct of the Lord Jesus, that

that good Shepherd of their souls, who laid down his life for the sheep, and to whose sweet voice it was their delight to be obedient upon earth. Therefore they shall now feed on the fruit of the Tree of Life, and have COMMUNION WITH HIM, and His HOLY LOVE, and for ever drink of the fountain of the Water of Life, which is his DIVINE WISDOM AND HIS HEAVENLY TRUTHS, which truly are as refreshing to the *inward* man, as water is to the *outward* man. The tender Shepherd shall now feed them with Eternal Peace and Joy: They shall now be satisfied with his overflowing comforts and delights, a taste of which was so refreshing, even in this miserable world of sorrow and woe; so that they may now sing

“ This, this is the fulness, That, that was the taste.”

But lastly, They shall be happy in being delivered from all sorrow, or even the occasion of sorrow; for *God shall wipe away all tears from their eyes*, just as the nurse or the tender mother does from the eyes of the weeping infant. And O, how dear ought those tears to be, which God himself will wipe away from our eyes. Sure I am, that the Saints would not be without the Tears of Penitence and Love, which they have shed for their own sins, and the sins of their dear fellow-creatures, for a thousand worlds, when the LORD GOD, JESUS CHRIST himself, comes to wipe them away. Our compassionate and merciful Lord will just deal with his humble, patient, suffering children, as a tender-hearted father does, when he finds his beloved child in tears: He comforts him, he wipes his eyes, and turns his sorrow into rejoicing: *Yea, the ransomed of the Lord shall return unto Zion with songs, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away.* Thus does our tender and everlasting Father, the LORD JESUS: He banishes all sorrow and anguish; makes all sighs and tears for ever flee away; puts a Crown of Rejoicing upon their heads, and they shall be happy in the society of Saints and Angels for evermore. Oh! how should these thoughts and views support the humble, sincere Christian

tian in the present life, under all his troubles and sorrows, knowing this short, transitory scene will soon, very soon, be over; and then because he had *sown in tears, he shall reap in joy; because he had gone forth weeping, he shall doubtless then come again rejoicing, bringing his sheaves with him.* Psalm cxxvi. 5.

Come then, my suffering brethren, who like my late dear departed companion, are now suffering in the Kingdom and Patience of our Lord Jesus Christ: Come let us follow our dear Lord and Master in his humble, suffering state, whilst here upon earth; and then we shall surely accompany him upon his Throne, and follow him in his Glory. Our toils will not continue very long, nor will our pains and troubles always torment us; but after we have first suffered in this miserable world, the punishment due for our sins, and also put off the corruption wherewith the same sin hath clothed us, *our God and Father, the Lord Jesus Christ, will restore us to the enjoyment of that first glorious state in which our Father Adam was created.* Then we shall be clothed with the robe of *our first Innocence and Love,* and *follow the immaculate Lamb whithersoever he goeth.* Therefore, comfort yourselves, ye humble, troubled, sorrowful souls, with these delightful thoughts and views. To you I address myself in the sweet words of a pathetic poet:

“ Ye souls that sow in tears, O wait,
 “ Ye shall confess the sheaves are great;
 “ The time for reaping soon will come,
 “ And Angels shout the HARVEST HOME.”

Thus having opened and enlarged upon the sweet and most delightful words of the text, I cannot but desire that my present hearers may give them a calm and serious consideration, so that they, sooner or later, may be constrained to be followers of all those blessed souls, who, through Faith and Patience, have inherited such glorious promises; promises that will never, never end; but be fulfilling to all Eternity. But, in order to attain their exalted glory, we must first walk in their pure and holy steps; as I before observed, we must

“ Keep

“ Keep their example always in our eye,

“ And live like them, if we like them would die.”

We must pass through our respective trials and difficulties with their becoming Faith, Humility, Patience, Resignation, and Love ; and if called, with some of his most highly favoured Servants, to follow our dear suffering Lord and Head, either into the Garden of Gethsemane, or to the Mount of Calvary, we should there go in the same spirit that our tempted, suffering Master did.—And though this state may not be joyous to our natural Man, yet it may be equally as profitable, seeing Conjunction with the Lord is peculiarly effected in States of Temptation and Trial ; nay, without all doubt, it is the Truth, that there are some States in the Christian Warfare, in which to all appearance the poor Christian soldier (I add this for the comfort of the deeply tempted) is left to himself alone. But glory be to our ever wise and blessed God, this is but in Appearance, inasmuch as our Lord is then most intimately present with us, as a support in the inward Man ; wherefore if we endure these trying states with Patience and Resignation, and by Divine Influence overcome our enemies in them, the blessed Consequence must be, that we shall be brought into closer Conjunction with God in Heaven, as was the case with our Lord in regard to his Union with the Father under some of his sorest and most grievous Temptations upon the Cross, which even caused Him to cry out, “ *My God, my God, why hast thou forsaken me?* ”—and surely the Knowledge of this Truth should be a means to support every upright Follower of the crucified Jesus, under every apparent hiding of his blessed Countenance.—But alas ! alas ! how few, even of the soaring professors of this day, are truly concerned to live in this sweet Spirit of *Resignation, Patience, and Love*, and to add purity and holiness of life to the knowledge of the truth ; though upon this must depend the consequent fruitfulness and multiplication of Divine Graces in the soul ; it being a truth, as fixed as the pillars of heaven, that whosoever improves his master’s talent, always enriches his own soul ; according to the

words of our most impartial, and ever blessed Lord Jesus, *To him that hath (by improvement) shall be given, and he shall have more abundance; but whosoever hath not (by improvement) from him shall be taken away, even that he hath.* Matt. xiii. 12.

Oh ! what a low, earthly, selfish spirit appears amongst the generality of Professors at this time, many of whom are in open War against each other, by reason of their Difference of Opinions and Worship. What a company of thieves and murderers, I mean, *selfish Loves, and earthly Lusts*, lodge in those very souls, who would fain be taken for temples consecrated to the Living God. But here I shall beg leave to observe, how different were both the principles and practices of these precious saints and sufferers, we have been at this time speaking of: Different indeed ! Many call themselves the followers of the meek and lowly Jesus, who yet are destitute of his meek and lowly mind. Strange followers of Christ indeed ! And O what a shame it is for those who profess themselves to be disciples of the most holy Jesus, and heirs of his most pure and undefiled kingdom, to see these so unlike their holy Master, and so unfit for the enjoyment of his Heavenly Kingdom. Surely the true and genuine Disciples and Worshippers of the Lord Jesus, in these awful days, *sit down by the waters of Babylon, and weep, when they call to remembrance the primitive glory and beauty of Zion*, whose Sons and Daughters, in the first Establishment of the Christian Church, *were all of One Heart and One Mind.* And when they see the professors of this day so unlike them in disposition and practice, and so disunited in Will and Life ; I say the language of their heart is, with a weeping prophet, *O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night*, at one of the most awful and affecting sights that revolving ages ever produced : I mean, to see the generality of the Professors of the Christian Religion, not to live in the Spirit of HEAVENLY LOVE and CHARITY, but to live in an unchristian Spirit, and an unholy life ; just as if the most glorious example of the Son of God, in his purity,

purity, self-denial, and mortification, ought to lie concealed in his Sacred Word, as an antiquated pattern, only cut out for the primitive Christians, who lived in the apostolical ages of the world.

Not so this blessed multitude we have been speaking of: Deeply convinced of the guilt of their consciences, and the pollution of their nature, they yielded, in some good degree, Obedience to their *manifested Light*, and humbly walked with the Lord until he had made them pure and clean: The constant language of their hearts is well exprest in two lines of that sweet, humbling hymn, which was sung at the funeral of my late dear departed partner:

“ Let the healing streams abound,
“ Make and keep me pure within.”

Nor were they willing, by the consent of their mind, to suffer a vain thought to lodge within. When the Lord, by His SPIRIT, demanded of their Hearts, *Wilt thou be made clean?* I am inclined to think they sweetly and voluntarily answered and prayed, in the language of a holy poet:

“ Wash me, and make me thus thine own,
“ Wash me, and mine thou art;
“ Wash me, but not my feet alone,
“ My hands, my head, my heart.”

As if these blessed souls should say to the LORD GOD, JESUS CHRIST, “ O Lord, wash my hands from all evil-doings: Wash my feet from all evil-goings: Wash my head from all evil-thinking; and, O wash my heart from all evil-desiring and designing.” And sure I am, that whoever prays in this manner must be heard and answered. Indeed the mercy and love of God is so great to his poor fallen Creatures, that as soon as the greatest sinner sincerely turns to God, he hears his cry and attends to his Petitions. He needs but turn to him, to obtain the pardon of his sins, (see Isaiah i. 16, 17, 18.) how great and numerous soever they may have been, seeing God was in Christ reconciling the World unto Himself, not imputing their Trespasses unto them; and the reason why so few are converted and obtain the pardon of their sins, as well as purity

of heart, is, because the most part do not, or will not know their sins, at least their *inward* and spiritual sins. They do not present themselves before God as the Prodigal Son, (see Luke xv. 18.) telling him plainly, that they have sinned against him and Heaven, and acknowledging, that they have wasted so many graces, which he had imparted to them, that they might love him, but that they had applied them to please men and themselves. Not so these blessed souls, for according to the testimony of the Elder in this divine and blessed chapter, they both saw their sins, and fought against them, and so their labour was not in vain in the Lord: Salvation from Evil appeared to them the greatest of all subjects, and therefore they washed their hearts from all sins, calling upon the name (*the power*) of the Lord. This was the great work of their lives. They made them white in all *Love* and *Holiness*: This was the happy effect of their labour. They did not content themselves, as many *talkative* professors of Religion do now a-days, whose religion is only in their *Understanding, Thoughts, Memory, and Speech*, but not in their *Affections, Love, Will, and Practice*. I say they did not rest content with beginning only to wash away their sins: No, no. They did not grow weary or faint in their minds, when they found that the work required watchfulness, diligence, and labour. But they persevered in it: They doubled their diligence, and success attended their endeavours. In a word, these holy Saints and Sufferers walked in the Light, as God was in the Light, until Purity appeared in their *Hearts, Lips, and Lives*, and the very garments spotted by the flesh were not to be seen upon them.

Great was the opposition, no doubt, which these holy souls met with in their way to the heavenly kingdom, more especially from the outwardly religious of those days, those of the pharisaic spirit, who loved to appear *outwardly* religious before men, but who were not *inwardly* religious before God. These were the chief opponents to the manifestation of Christ in the flesh; and the professors in general in these anti-christian, apostate days are, to the greatest degree, leavened with

with the same temper and disposition, and therefore mightily oppose the manifestation of Christ in the spirit ; though it was one of the most merciful Lord's last promises to the true Disciples of the Truth, that he would *manifest himself to them as he did not to the world* ; *yea, that he would come and make his abode in the hearts of his true children*. Our blessed Lord himself has declared it, and it is a manifested truth to all that are gifted with any *inward* perception from God, that publicans and harlots (open and profane sinners) enter into the Kingdom of Heaven, *which is spiritually the manifestation or opening of heavenly Light and Love in our own minds*, before those great professors, whose speculative piety is not followed by a correspondent temper and practice.

I would, therefore, at this time, drop a word in *humble Love* to those of this character and disposition, who have a name to live before men, but yet are spiritually dead before God. Ye formal, outward, lifeless professors of the inward and spiritual Religion of the sacred Holy Gospel of the Lord Jesus, who abound in all outward forms and ceremonies, like the proud, unhumbled pharisees of old, and yet are strangers to the inward life and power of Godliness in your own Souls : Ye who have learned the art of being religious, without the life, power, and practice of true Religion, and who suppose yourselves good Christians, without *feeling* the Spirit of Christ within you : nay, some of you may probably deny or ridicule the sacred influences of his divine and adorable Spirit, which *alone* can save and deliver you from the spirit of the Devil, and your own fallen, corrupted nature ; for every thing which is not of God, will soon be brought to nought : O suffer the Word of Exhortation from one who loves ordinances in their proper place, but who wishes to lead you through the shadow, into the substance and reality of pure and undefiled Religion ; through all outward forms and ordinances, into the inward life and power of God in your own minds, which, when transcribed diligently into practice, cannot fail of bringing you calmness, recollection, and tranquility of mind, such

as the world can neither give, nor take away ; and if you treasure up these divine gifts and graces in your own minds, which are the effect of pure influence,* flowing from the Lord Jesus (that true Sun of Righteousness) into your inward man ; I say, if you carefully admit them into your inward man, which is your *will* and *understanding*, and do nothing to hinder their descending into your outward man, which is *speech* and *action*, great shall be your peace and rest, even in this miserable world ; and at certain proper seasons, you shall be favoured with such *joy which a stranger intermeddleth not with* ; and when this mortal life is ended, you shall meet with a most hearty welcome, yea, you shall have an abundant entrance ministered unto you into the Everlasting Kingdom of Mercy, Grace, and Truth, where you shall join this blood-bought throng in Hallelujahs of Praise and Thanksgiving to God and the Lamb, through the countless ages of a blest eternity. There you shall behold the animated devotion of Heaven laid open to your view. Then you shall see, without a vail, the solemn Services and Ceremonials of Heaven, as described in the visions of the 4th, 5th and 7th chapters of this most divine and ever blessed book. In the mean time, open your eyes, and compare these things with the wanton looks, smiling irreverent countenances, and the coldness of devotion, which are too evident in multitudes who go to our churches and chapels, under the solemn pretence of worshipping God, not discerning that the *external* part of Worship is in itself *lifeless*, just like a Body without a Soul, unless it be animated by an internal Principle from Heaven ; for it is the Heart and it's Qualities, and not mere Words and Gestures, which constitute the true Christian Worshipper. Believe me, the Lord

Jesus

* Whoever wishes to see the Doctrine, the important Doctrine of *Divine Influence*, which flows from the Lord into the human mind, opened in a most scriptural, rational, and philosophical manner, may consult Baron Swedenborg's final Treatise on *Influx*, which was translated by the late pious and reverend Mr. Hartley, and addressed to the Universities of Great-Britain.

Jesus Christ, the great Head of the Church, never taught such varieties of devotions as we see now-a-days ; but he taught solid and inward virtues, such as *Faith*, *Hope*, and *Charity*. *Faith*, to believe in Himself the Almighty God, the *Everlasting Father*, of whom we hold all things ; *Hope*, to wait for him alone, without putting our confidence in any other thing ; and *Charity*, to love him alone, without placing our affections on any created thing, whether in heaven or in earth. And though the externals of Worship, like the externals of Man, are of use in their proper place, and not to be neglected or disregarded ; yet sure I am that all the administration of Ceremonies, as well as the Law, the Gospel, and every discovery to man therefrom, are all intended to bring man from a dependance on himself, to rely and depend on the *Lord alone*. Therefore I say, open your eyes, and compare these things with the Worship of Heaven ; the pattern here shewn to us in the Mount ; the original after which our devotion should be modelled ; and then say, ye modern professors of the Christian name, whether many do not go to the House of God, much better prepared to offer the sacrifice of a fool, than to offer the sacrifice of God, which the law of God expressly tells us, is a *broken Heart and a contrite Spirit, which a God of boundless Love will never despise*.

I would just drop a tender word to all the humble, sincere followers of the Lamb, of every sect and party, or of no sect and party, and then conclude. You, my dear fellow probationers for a glorious Eternity, are washing your robes from all sin and wickedness, in THE BLOOD OF THE LAMB ; and you know the only way to be happy, is to approach and worship the manifested *Jehovah*, and to be given up to Him. *The King's daughter*, you know, is all glorious within. Only be faithful and persevere, until you become pure in heart, and fit to see your glorious God ; and then you will soon, very soon, join the palm-bearing multitude around the Throne of God, and with them become partakers of the *Inheritance of the Saints in Light*, Col. i. 12. Having with them borne the cross, with them

them also you shall soon wear the crown. I tell you, like her who is gone to join them, you will pass through much tribulation to them: many and frequent conflicts must be undergone, before our regeneration is accomplished, our obedience completed, and we fitted and prepared for such glorious and heavenly company; and, indeed, it is good for you that you are tried by tribulation, for the fruit of your profession is never so well to be known as in times of trial; as you may then testify by it the fidelity you have toward your once suffering, but now exalted Lord, in continuing constantly faithful to him in adversity, as well as in prosperity; and likewise you may try yourselves thereby: for many are deceived, like the stony-ground hearers, who received the Word with joy, (see Matt. xiii. 20, 21.) and who thought they were faithful to God in prosperity, and yet adversities clearly manifested, that, like them, they had not root in themselves; for, when put to the test, by temptation or persecution, they made them stumble in the midst of their race, and so fell away. But let not this discourage you in the least. Be strong, and of good courage. Fight the good fight of Faith: put on the whole armour of God; and, let patience have it's perfect work in you, that you may be intire, lacking nothing, and keep always in mind, that

“ To patient Faith the prize is sure,
“ And all that to the end endure
“ The Cross, shall wear the Crown.”

Remember the Joy that is set before you: Joy in the presence of the LORD GOD, JESUS CHRIST. A Joy peculiar to the saints, in which worldly-minded, half-hearted professors can have no part, any more than the outwardly carnal, and the wicked; for these are Joys so pure and heavenly, that neither of these strangers can intermeddle with them, being only reserved for the spiritual and heavenly-minded, who, *by patient continuance in well-doing, have sought for heavenly glory, heavenly honour, immortality, and eternal life.* Rom. ii. 7. The Lord Jesus will meet and embrace these in his arms, and fill them with heavenly consolations, that never, never end; that never, never cloy, to all eternity!

Only

Only entertain your spirits with God: come under his power, and submit to the teaching of his holy *Word* and *Spirit*; resign yourselves to him, love him, give your whole heart to him, and then you will be happy, even in this miserable world; seeing he who loves God, and is resigned to him, lives as a child, without anxious care, who is carried in the arms of his father. He fears nothing, being under the guard of the Almighty; he desires nothing unnecessary, for he has found all, and he seeks nothing out of God, because he has found all things in him. His soul is joyful; his heart is content, and his body in repose.—Only seek these heavenly pearls, and they will enrich your souls: Only put in practice this *Love* and *Resignation*, and you shall have great contentment. Only suffer yourselves to be conducted by the Lord Jesus, who is your true and everlasting Father. Receive from him whatever shall befall you. If prosperities come upon you, bless him; if adversities, receive them with joy, and think it the highest honour to drink of the cup your blessed Master drank of, and to be baptized with the baptism he was baptized with; ever remembering that your great example had little else, whilst in this world, but **TRIBULATIONS**. Esteem yourselves happy to suffer with and to imitate him; and though Tribulations seem sometimes bitter, yet they are made sweet by the conformity of the Life of Jesus Christ. Besides, if we cast *all* our care upon him, he beareth within us our *every* burden, and gives us happily to experience, that all things work together for good to them that love him.

Come, then, my suffering Brethren, who are in the *kingdom and patience of our Lord Jesus Christ*, be faithful unto death, and you shall shortly be put into the possession of that *inheritance which is incorruptible and undefiled, and which never fadeth away*; and then, when you are once safely arrived amongst this blessed multitude, around the Throne of God,—no Sin shall more afflict you—no Sorrow shall more affect you—no Danger shall more affright you—no Fears shall more alarm you; but all tears shall be wiped away from your

your eyes, all sorrow shall be banished away from your hearts, and everlasting joy shall possess your souls. In that happy place, you shall obey your God with vigour ; praise Him with chearfulness ; love *Him*, together with all your fellow-heirs of glory, above measure ; fear Him without torment ; trust in Him without any unbelief ; and serve Him, and your happy Companions, without any weakness, interruption, or distraction ; for there you shall be perfectly like your God, as well in Holiness as in Happiness ; as well in Purity as Immortality. Then you shall see your most merciful and compassionate Lord Jesus, the ONCE MANIFESTED JEHOVAH, face to face, and know for yourselves how solemn the Service, how delightful the mutual Love and Harmony of Heaven. And when any of you draw near the Gate of Death, through which you must pass, either into a happy or miserable Eternity : I most sincerely wish you may, like her who is gone before you, leave a testimony behind, that you are *true, humble Penitents* ; and also call upon your weeping surrounding friends, and beg of them to join you in some such a sweet hymn as we shall conclude this solemn exercise with, it being the last hymn she ever attempted to sing in this world ; and which, by her own express desire, was sung at her funeral ; at which solemn time many felt the heavenly power softening their hearts, and melting them into tears of godly Sorrow and holy Love ; and though some, as I observed before, were offended at my joining with the Congregation in singing the heavenly hymn, and also in preaching this Funeral Sermon, yet I am no ways offended at them, but sincerely wish they may, some time or other, feel that heavenly power which then descended from God into my soul,* as well as that holy love

* Strengthened and supported by the mighty Power of God, as I was, to preach this Funeral Sermon, yet I cannot help here remarking, that a certain Reverend Baronet in this neighbourhood must be much more so, when he was enabled to call eleven of his children, and thirty of his servants, to surround the corpse of his most amiable Lady (very

love and heart-felt gratitude I felt to a God of unutterable Compassion and Love, for delivering her out of one of the most painful sicknesses that ever woman passed through. Glory be to God in the Highest, for her long, trying visitation, and his *powerful* support under it ; for I firmly believe it was to her Eternal Salvation ; and long before she died, I believe she could experimentally sing, with a sweet Poet,

“ O happy, happy, happy Rod,
“ That brings me nearer to my God.”

To conclude.—One word to all the Dear, Upright Followers of God, of every sect and party, who are a little more enlightened than their fellows, and who have ears to hear what the *Spirit now* faith unto the Churches. You, my dear Brethren, are in *mythic Babylon*, and, more or less, in captivity, like the Israelites of old, to Pharoah, and to Task-masters ; by which I mean the *Devil*, and all *Teachers* and *Preachers*, who are not *inwardly* illuminated, and sent by the Holy Ghost to guide souls in the ways of Righteousness and Peace. Such *Preachers* and *Teachers* as these swarm in Babylon, in these awful, perilous days, into which we are now fallen ; days so clearly foretold by our blessed Saviour, and his holy Apostles, in which the *Abomination of Desolation, spoken of by Daniel the prophet, now stands in the Holy Place* (the Church.) *Therefore, let him that readeth understand*—and beware too ; because Babylon, above all other places, adulterateth and falsifieth the Word of the Lord ; for which reason she is called by St. John **THE GREAT WHORE** ; and it is said of her in the Revelation, “ Babylon hath made all Nations drink of the Wine

“ of

(very lately deceased) in the hall in his own house, at eleven o'clock in the evening, just before her interment, and to kneel down and pray with them on this most affecting occasion. How deeply solemn must the scene be ! and surely wisely led to, and intended by a gracious and merciful Providence, in order to make serious and lasting impressions of good upon all then present, which I have no doubt will be, as the Scripture says, *like bread cast upon the waters, to be found after many days*.—May the Lord of unutterable Mercy and boundless Love, grant it may answer this most valuable purpose ! Amen, Amen.

"^{et} of the Wrath of her Fornication," Chap. xvii. 1, 2. Thereby plainly shewing those who have eyes to see, that in the contending Sects and Parties that compose the great city Babylon, in these last times of the Christian Church, the Good Things and Truths of the sacred Word would be greatly adulterated and falsified.

Though you may not come out of Babylon, that is, your respective Sects and Parties, till *inwardly* moved by the Holy Ghost; yet you are called in spirit to come out of mystic Babel, and to avoid the darkness and awful confusion there, which is now so great that *none (hardly) can buy or sell without the mark of the Beast*; see Rev. xiii. 17. And do you ask, what is meant by the Mark of the Beast? I shall here endeavour to open the true sense of it to you, as well as the meaning of the Three Beasts, which St. John saw, in the 13th chapter of the Revelation, together with some other things that follow them; which if you look immediately to God for *interior* Light, you will clearly understand, and to edification too.

By the Three Beasts there spoken of, the most illuminated St. John was shewed by the Lord, in a figurative way, the *beastly Christianity of these latter days*, so unlike primitive Christianity, which was all *Light* and all *Love*.

The first beast rises out of the sea, which is the *beastly Christianity* of these latter days, rising out of the multitudes of mankind.

The second beast rises out of the earth, which means the *teachers and preachers* of these latter days, in general, who are full of earthly love, and earthly lusts. And, what is the most awful part of the story, this second beast makes an image of the first beast, from which proceeds a third beast; by which our most compassionate Lord and Saviour would instruct those who have eyes to see, and ears to hear, that the Guides of souls, in the latter days, being in general earthly minded, beget their converts and congregations into the same spirit and image (for every thing in spirit, as well as in nature, begets its like); I say, our

our watchful Shepherd, the Lord Jesus, would, in a way of holy caution, instruct his simple followers, that this second beast, the unenlightened preachers and teachers, make their congregations and converts only into *images* of Christianity. Now, you know that an image is without inward *Light, Life, and Power*; and so are all those converts, who listen only with the outward ear of the body to the voice of men, but who do not listen at the same time to the *Voice of God* in their own souls. These cleave to men and books, very often to their own destruction, and will not listen to the voice of Christ (the Holy Ghost) in their own souls, and therefore cannot become his sheep, who know his voice from the voice of these strangers; though our blessed Lord so expressly declares, *My sheep hear my voice, and a stranger they will not follow.* And with respect to the *mark of the beast*, this means the abundance of outward ordinances, preachings and prayings, without the Manifested Light, Power and Teachings of the Holy Ghost, so contrary to the conduct of the first Ministers of Christ. This truly is the mark of the beast, that is, of BEASTLY CHRISTIANITY.— After this St. John saw the vials of the wrath of God poured out upon the earth, which signifies the adulteration of the scriptures, the falsification of the truths of Jesus Christ, poured out upon immortal souls, by the wisdom of earthly-minded, sensual men. But rejoice, ye heaven-born souls, for Babylon will soon fall, and God will call his people out of her; the kingdom of Antichrist will soon end, and the spiritual kingdom of Christ will very soon come in power and great glory, in the room thereof, *and our Jerusalem then become a praise in the earth.* The time is coming (with holy tears and love I see it, and rejoice in the glorious prospect) when God will bring back the captivity of his people, and deliver them from a bondage far worse than the Egyptian bondage. For, glory be to God, the *White Horse*, which St. John saw, *is now going forth out of Heaven*, which means a *spiritual* opening of divine truth, proceeding from the Lord, through heavenly-minded souls, which will open the eyes of all

who do not shut them against the light, and deliver them from the bondage and schooling of men, to which they have been so long enslaved. This will soon bring to light the New Heavens, and the New Earth, which St. John also saw, wherein dwelleth righteousness ; and bring down the New Jerusalem from God out of Heaven, which means a NEW CHURCH,* that God has *now* begun to build upon earth, by his One-redeeming Spirit in all obedient souls, and which NEW CHURCH will, in God's due time, be manifested, and appear in such light and glory, as is figuratively described by that glorious city New Jerusalem, in the 21st of the Revelation ; whose light is said to be like a jasper stone, clear as crystal ; and there will be no night there, for the Lamb himself (GOD IN THE GLORIFIED HUMANITY) will be the light of the city (the NEW CHURCH) and those only that are saved by him, shall walk in the light thereof.

Now the true preparation for the Glories of this New Jerusalem Church, is an establishment in Divine Light and Power, and also a coming under the teaching of the true Shepherd, the LORD JEHOVAH JESUS, who will guide the *meek* in judgment, that is, in a right judgment of things ; in order to which, my dear Brethren of every sect and party, or of no sect and party, you must give up yourselves to the duty, *the much-neglected duty of SELF-EXAMINATION, in the Presence and Light of God*, so that you may search and find out your *inward* and *spiritual* evils ; such as pride, self-love, self-will, and the love of the creature ; for the inside of the cup and platter (that is, the *will* and the *understanding*) must first be washed, that the outside

* Whoever wishes for further information respecting the NEW CHURCH, which is now begun to be built in the Hearts of those who approach and worship JESUS CHRIST, as the only GOD of the Universe, may probably meet with the satisfaction they desire by perusing Baron Swedenborg's *Heavenly Doctrine of the New Jerusalem*, as well as his *Universal Theology of the New Church* ; and it is for the sake of the sincere inquirer, that I have added an Extract at the end of the long Note before-mentioned, from the said *Universal Theology*, &c.

side may be clean also : And when you have discovered these your spiritual enemies, you must then faithfully engage them by the whole Armour of God (see Ephes. vi. 14, &c.) and go on to fight them until you overcome them. Then, and not till then, you will eat of the Tree of Life (spoken of before) which is in the midst of the Paradise of God. Then you will know for yourselves, that the Light of the New Jerusalem (the NEW CHURCH) is like a jasper stone, clear as crystal, having the glory of God upon her ; and remember, above all, that the Lamb himself (that is, as before observed, THE LORD JEHOVAH IN THE GLORIFIED HUMANITY) is the Light thereof, who shall so clearly enlighten the *polished* stones (the true members thereof) that there shall be no night, no darkness there. Happy, thrice happy souls who are thus saved, and walk in the light thereof. Surely these will be Pillars in the NEW Temple of our GOD : These will be the Light of the World, Matt. v. 14, shining by reflection from the Lord himself, according to the words of a sweet Poet :

“ The Lamb is their Light and their Sun,
 “ And, lo ! by Reflection they shine,
 “ With Jesus ineffably one,
 “ And bright in Effulgence divine !”

To stir up the Sincere and Upright, of every sect and party, to join me in aspiring after the Light and Glory of this New Church, by perfectly disengaging ourselves from the love of self and creature, has induced me, by Divine assistance, to give some hints out of the common way, which will appear dark and obscure to those who are of a narrow, party, sectarian spirit, and who are content with their present sentiments received only from men ; but they will be plain and intelligible to those who listen with the ears of their soul to the true *inward* Teacher, who teaches as never man taught, and who desire to yield obedience to greater Light, as it is manifested unto them : more especially to those who love *Truth* for it’s own sake, and who hold no man’s religion in contempt, but can lovingly say, “ Blessed is every one that cometh in the Name (the

“Power) of the Lord;” the constant language of whose heart is, *Where the Spirit of the Lord dwells, there will I dwell also.* In one word, it will be clear as day to those humble, simplified souls, who have an unction from the Holy One, and are gifted by God with ears to hear what the Spirit, in these awful days, says unto the Churches: And therefore, a Word unto the Wise is enough; and so, commanding you, my Brethren, of every sect and party, to that Divine and *Inward Operation*, which is ever proceeding from the Lord Jesus Christ, and striving to introduce itself into ALL your minds, in order to make you happy here, and for evermore; and most sincerely praying we may all be found more OBEDIENT than ever to our manifested Light, I conclude this subject; and call upon you to join with heart and voice, in singing the favourite Hymn of her, who is gone to join Angels, and Archangels, and all the Host of Heaven, in singing Praises of Redeeming Love to Him that sitteth upon the Throne, and to the Lamb, for ever and ever.—

AMEN.

An H Y M N.

YESU, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into the haven guide,
O receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on thee is stay'd,
All my help from thee I bring;
Cover my defenceless head
With the shadow of thy wing.

Thou, O Christ, art all I want,
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is thy name;
I am all unrighteousness;
False, and full of sin I am,
Thou art full of truth and grace.

Plenteous grace with thee is found,
Grace to pardon all my sin:
Let the healing streams abound,
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of thee;
Spring thou up within my heart,
Rise to all eternity.

THE Christian World, in these awful days, is greatly divided with respect to the Object of their Worship:—Some, that I have lately met with, have told me that they have been very uneasy upon this account, being tempted, that if they prayed to God the Father, God the Son would be displeased; and if they prayed to God the Son, God the Holy Ghost would be angry; insomuch that they did not know whom to pray to. Others have also told me, that if they addressed God the Father above or out of the Humanity, they could find nothing to fix upon, any more than a bird when flying in the air.—Now, since the true knowledge of the Lord is far more excellent than all other knowledges which we can possibly possess, for the benefit of the sincere, seeking soul, who is tossed to and fro with winds of doctrine, I find myself called to testify the Manifestation of the most merciful Lord Jesus to me his unworthy creature, with respect to Himself *alone* being the one true undivided God of Heaven and Earth, and consequently the supreme Object of adoration; which was as follows:—About twelve months ago I was one day waiting upon the Lord in solemn prayer, during which time all within me and around me seemed to be God, and Angels, and Heaven, when the most merciful Lord Jesus was pleased by his Spirit to speak the following language to my inmost soul:—“ I, who am called Jesus “ Christ in the New Testament, am GOD Almighty in a human “ form—I am the one true, living GOD of Heaven and Earth—My “ Soul is the Father, my Body is the Son, and my Operation is the “ Holy Ghost; and these three are one, like soul, body, and operation in man.—I am GOD and Man in one glorified Person, in “ whom dwells the divine Trinity of Father, Son, and Holy Ghost. “ He that saw me upon earth, saw the Father; and he that sees me “ in Heaven now, sees the Father also, in the glorified Humanity. “ I am the only Object of all Christian Worship: Creator from “ eternity, Redeemer in time, and Regenerator for evermore: So “ that my servant Paul spoke the truth when he said that in Me “ dwelleth all the fulness of the GODHEAD bodily.—Worship me, “ and me alone, and shortly thou shalt be with me and see me in the “ glorified Humanity, the influence proceeding from which shall “ make thee happy for ever and ever.”

Thus much, in profound humility, as in the presence of the Lord, and with tears in my eyes, and holy love and gratitude in my heart, I find it my duty to testify; and farther, to desire, that any sincere souls, into whose hands this Sermon may providentially come, and who have any doubts respecting the Lord Jesus being the only GOD of Heaven and Earth, and the alone Object of all Christian Worship, would make the experiment, and for a few days in their private devotions address GOD THE FATHER IN THE HUMANITY, as GOD and Man in one glorified Person, in whom alone the Divine Trinity of Father, Son, and Holy Ghost, dwells: and then see if Heaven is not more open to their prayers, than if they addressed GOD the Father *out* of the Humanity, and so prayed to one GOD for the sake of another. I am persuaded, if they are unprejudiced and sincere, they would soon find the difference; for Heaven is closed to those who only believe in and address an unmanifested Deity; but, on the other hand, it is opened to those who believe on and approach the *great Jehovah in his Divine Humanity*; and by Heaven being opened to our prayers, is only meant, that the heavenly influences of divine light

and love flow from the Lord Jesus out of Heaven into our inmost souls, and constantly provide for us every thing that is good, as well as detain us from every thing that is evil, as far as our free-agency admits. For the Lord himself said, " And I, if I be lifted up from the earth, will draw all men unto me." John xii. 32.

Whoever wishes to see it clearly proved, by a right opening of those scriptures which speak of the *Father* and the *Son*, that our Lord Jesus Christ is the supreme Object of all Christian Worship and Adoration; and also, that the Divine Trinity of Father, Son, and Holy Ghost, dwells in him alone, like soul, body, and operation in man, may see these two important subjects placed in their true scriptural manifestation, under the following articles in Swedenborg's *Universal Theology of the New Church*.—I. Concerning the Lord the Redeemer.—He discusses the subject relating thereto, according to the following order. I. That Jehovah, the Creator of the universe, descended, for the purpose of redeeming and saving mankind. II. That he descended as divine Truth, which is the Word. III. That he assumed the Humanity, according to divine order. IV. That the Humanity, by which he sent himself into the world, is the Son of God. V. That the Lord made himself Righteousness by acts of redemption. VI. That by the same acts he united himself to the Father, and the Father united himself to him, and that this also was effected according to divine order. VII. That thus GOD was made man, and man GOD, in one Person. VIII. That the progress towards union was his state of humiliation, and that the union itself was his state of glorification. IX. That hereafter no Christian can be admitted into Heaven, unless he believeth on the Lord GOD and Saviour, and approacheth him alone.

Whoever seriously considers these particulars, under the influence of the Lord, and not under the influence of his own understanding only, more especially if he refers to the Work itself, will be enlightened from above to discover the glory of the Christian Redeemer, and to become a true worshipper of him, the only GOD of the whole universe. He will, if he humbly and sincerely looks up to the Lord, clearly perceive the two states he passed through during his abode in the world: The one was a state of humiliation, or emptying himself; the other, of glorification, or union. In the first of these states, he prayed to the Father, and spoke of doing his will, and ascribed all that he did or said to the Father, as may be seen Matt. xxvi. 42. Mark i. 35. Chap. vi. 46. Chap. xiv. 32 to 39. Luke v. 16. Chap. vi. 12. Chap. xxii. 41 to 44. John xvii. 9, 15, 20. Chap. iv. 34. v. 30. John viii. 26, 27, 28. xii. 49, 50. Chap. xiv. 10. Moreover, he cried out on the cross, " My GOD, my GOD, why hast thou forsaken me," Matt. xxvii. 46; and unless he had been in this state, he could not have been crucified; but this state of humiliation was in order to his glorification, or union with the Father, who was in him by conception, as the soul is in the body, and which glorification, or perfect union of the divine and human nature, was, according to divine order, fully completed under his last temptation on the cross. And whoever reads the sacred scriptures under a heavenly influence, will plainly see, that after his resurrection, he spoke of himself in a different manner to what he had done in his state of humiliation; for he then said, " That he had power over all flesh," John xvii. 2; and " that he had *all* power in Heaven and in Earth," Matt. xxviii. 18. He also

also breathed upon his Disciples, and said, *Receive ye the Holy Ghost*; and in order to shew them, beyond all doubt, that he himself was the Father, Son, and Holy Ghost, when he sent his apostles forth throughout all the world to preach the gospel, he added, **AND LO, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE WORLD**, Matt. xxviii. 20. And that this is the case, is evident from this further circumstance, that the Lord rose from the sepulchre with his complete body which he had in the world, and left nothing behind him therein; consequently that he took thence along with him the real-natural humanity complete, from first to last; wherefore he said to his disciples after his resurrection, when they supposed that they saw a spirit, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," Luke xxiv. 37, 39. From whence it clearly appears, to all that have ears to hear what the Spirit says unto the Churches on this most important subject, that the Lord's natural body by glorification was made divine, insomuch that as the reasonable soul and body is one man, so God and man is one Christ; wherefore holy Paul saith, that, "in Christ dwelleth *all* the fulness of the Godhead bodily," Colos. ii. 9; and the beloved disciple, St. John, says, that "Jesus Christ, the Son of God, is the true GOD, and eternal life," 1st Epistle, v. 20, 21.

That no other GOD is to be worshipped but the Lord Jesus Christ, inasmuch as he is *Jehovah*, who came into the world, and accomplished the work of Redemption, without which no man could have been saved, and which work of Redemption consisted in *subduing the Hells—glorifying his Humanity—and establishing a New Church upon earth*—I hat no other GOD, I say, is to be worshipped, nay, that there is no other GOD besides him, is very evident from numbers of passages in the sacred scriptures, especially from the following, which are most sincerely recommended to the serious perusal of the attentive Reader.—*It shall be said in that day, Lo, this is our GOD, we have waited for him, and he will save us; this is Jehovah, we have waited for him, we will be glad and rejoice in his salvation*, Isa. xxv. 9. *The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a high way for our GOD; for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold the Lord Jehovah will come with strong hand, and his arm shall rule for him*, Isa. xl. 3, 5, 10. *Surely GOD is in thee, and there is none else; verily thou art a GOD that bidest thyself, O GOD of Israel, THE SAVIOUR*, Isa. xlvi. 14, 15. *Am not I Jehovah, and there is no GOD beside me, a just GOD and A SAVIOUR; there is none beside me*, Isa. xiv. 21. *I, even I, am Jehovah, and beside me there is no SAVIOUR*, Isa. xlvi. 11. *Hol. xiii. 4. And all flesh shall know that I, Jehovah, am THY SAVIOUR and THY REDEEMER*, Isa. xlix. 26. Chap. ix. 16. *As for OUR REDEEMER, the Lord of Hosts is his name*, Isa. xlvi. 4. *Jer. 1. 34. Jehovah is my strength, and MY REDEEMER*, Psalm xix. 14. *Thus saith Jehovah, THY REDEEMER, the Holy One of Israel, I, Jehovah, am thy GOD*, Isa. xlvi. 17. xlvi. 24. xliii. 7. *Thus saith Jehovah, THY REDEEMER, I am Jehovah that maketh all things*, Isa. xlvi. 24. *Thus saith Jehovah, the King of Israel, and His REDEEMER, the Lord of Hosts, I am the first, and*

and I am the last, and beside me there is no GOD, Isa. xliv. 6. The Lord of Hosts is his name, and THY REDEEMER the Holy One of Israel, the GOD of the whole Earth shall be be called, Isa. xliv. 5. Though Abram be ignorant of us, and Israel acknowledge us not, thou, O Jehovah, art our Father, OUR REDEEMER, Thy Name is from everlasting, Isa. xlvi. 16. Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the mighty GOD, THE EVERLASTING FATHER, the Prince of Peace, Isa. ix. 5. Behold the days come, that I will raise unto David a righteous Branch, who shall reign as a King; and this is name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Philip said unto Jesus, Shew us the Father; Jesus said unto him, He that seeth me, seeth the Father; believest thou not that I am in the Father, and the Father in me? John xiv. 8, 9. In Jesus Christ dwelleth all the fulness of the Godhead bodily, Col. ii. 9. And we are in him that is true, even in his Son Jesus Christ; this is THE TRUE GOD, AND ETERNAL LIFE, 1 John v. 20, 21. Now unto him that is able to keep you from falling, and to present you faultless before the throne of his glory with exceeding joy. To the only wise GOD, our SAVIOUR, be glory and majesty, dominion and power, both now and ever, Amen. Jude 24, 25.

From these passages it clearly appears, that our Lord Jesus Christ is Jehovah himself, who is at once Creator, Redeemer, and Regenerator; and sure I am, that the Worship truly characteristic of the Christian Church, in respect to it's Object, is (as a pious author observes) a Worship directed towards the Lord GOD the Saviour Jesus Christ; that is, towards a GOD manifested in the flesh, and dwelling in that humanity which he assumed here, and made divine. Hereby the Christian Church was intended to be distinguished from all other Churches, of whatsoever denomination, and in this distinction respecting the Object of its Worship, consists it's peculiar essence and reality; and therefore, when the Lord's Divinity is denied, the Christian Church, which was called after his name, must expire, and become like a monument adorned with the epitaph of a dead person. An illuminated author says, that "the primitive Christians throughout the world, acknowledged the Lord Jesus Christ was GOD, to whom all power was given in Heaven and Earth, and who had power over all flesh, according to his own words, Matt. xxviii. 18. John xvii. 7;" and he further adds, that "the apostolic Church, in consequence of worshipping the Lord GOD Jesus Christ, and GOD the Father in him at the same time, may be likened to the Garden of God, and Arius, who at that time arose, to the Serpent sent from Hell: That primitive Church may also be compared with Twilight, and the Morning from which the Day advanced, to the Tenth Hour, when a thick cloud intervened, and brought on Even-Tide, and afterwards Night, at which time the moon arose, and shone upon some, by whose light they had some small discernment of the Word and it's contents; whilst others went on even to Midnight and Darkness, till they entirely lost sight of the DIVINITY OF THE LORD's HUMANITY, notwithstanding what holy Paul saith, that "in Jesus Christ dwelleth all the fulness of the Godhead bodily," Col. ii. 9; and what St. John saith, that "the Son of GOD sent into the world, is the true GOD, and Eternal Life," 1 Epistle, v. 20, 21.

This subject is of deep concernment to our everlasting welfare, and demands the serious attention of the Reader; for assuredly this *Gospel of the Kingdom, namely, that Jesus Christ is the one true and only GOD of Heaven and Earth,* must be preached to the whole world, for a testimony to all nations before the end come; and there is not the least doubt with me, but that *all* who are in states of uprightness, renouncing manifested evils as sins against GOD, will sooner or later gladly receive this *Gospel of the Kingdom*, believing in Jesus as the *manifested Jehovah*, and will find by that means salvation *from him, and in him*, in the inmost of their souls, springing up to everlasting life. This was the happy experience of the first Christians, who practised the duty of repentance, and received the faith delivered unto them by the apostles; the former consisting, as I have just observed, in renouncing manifested evils as sins against GOD; and the latter, in acknowledging and worshipping Jesus Christ as that same GOD, in whom alone dwelleth all the fulness of the Godhead bodily. This was that *Repentance and Faith*, which was a means of introducing the first Christians into the true Church; and though these are the two witnesses which St. John saw slain afterwards in spiritual Sodom and Egypt, yet are they now reviving, and will again stand upon their legs and prophecy, and be a means of introducing the last Christians into the true Church of Christ, in which the *Lord Jehovah Jesus alone will be worshipped*, and into which blessed Church "The Spirit and the Bride now say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely," Rev. xxii. 17.

As the testimony of the inspired Swedenborg will appear very extraordinary to many who are unacquainted with his most heavenly writings, it may be proper to inform my Readers, that the Lord Jesus Christ himself appeared to him, and opened his spiritual sight in such a manner, that he was an inhabitant of the spiritual, as well as the natural world; his particular testimony respecting which I shall here give in his own words, and leave the Reader either to receive or reject it, according as he finds it in agreement or disagreement with his more composed and serious thoughts.—" One night (says the Baron) " the Lord appeared to me in a strong shining light, and said, *I am GOD the LORD, the Creator and Redeemer; I have chosen thee to explain to men the interior and spiritual sense of the sacred writings: I will dictate unto thee what thou must write.*—He was cloathed in purple, and the vision lasted a full quarter of an hour. That same night were the eyes of my spirit opened, and disposed so that I might have a spiritual sight of Heaven, the World of Spirits, and the Hells; and I found every where many persons of my own acquaintance, some of them deceased a long, and others but a short time; and it happened often unto me after that period, that my spiritual sight was opened so far, that I could see in the most clear and distinct manner what passed in the spiritual world, and converse with Angels and Spirits in the same manner that I speak with men."

The Treatise on Heaven and Hell now being before me on the Table, I find it my duty to copy the 4th page of the same book, as a further confirmation to those that can receive his testimony, that our dear Lord Jesus Christ is the only wise Eternal Jehovah.—" The first and principal thing to know (says he) is, who is the GOD of Heaven,

Heaven, as all other things depend thereon ; how throughout the Universal Heaven no other is acknowledged for the GOD of Heaven, but *the Lord Jesus Christ alone* : It is there confessed by all, as he himself taught on earth, that he is, “ one with the Father ;” that “ the Father is in him, and he in the Father ;” and that “ he who feeth him, feeth the Father ;” and that “ all holiness proceeds from him,” John x. 30, 38. Chap. xiv. 10, 11. Chap. xvi. 13, 14, 15.—I have frequently discoursed with the Angels on this subject ; and they constantly affirmed, that they knew not how to divide the Godhead into three, inasmuch as they know and perceive that it is one, and that in the Lord Jesus Christ. Moreover, they said, that such of the Church as passed from this world into the other with the idea of three Deities in their minds, cannot be admitted into Heaven, their thoughts being distracted, as it were, between one GOD and another ; whereas it is contrary to the laws of the kingdom to believe in three, and confess but one : for in Heaven every one declares his real sentiments, language there being the expression of the mind, or as thinking audibly ; and therefore there is no admittance for such as have formed their ideas of the Godhead according to such a threefold division and separation, without concentrating them into one in our Lord. Besides, as among the Angels there is a communication of their thoughts, should any one, whose belief and confession were so contradictory, come among them, he would immediately be discovered, and expelled from their society. Let it be well noted, however, that all those who in their life-time here did not separate between *Truth* and *Goodness*, or *Faith* and *Love*, do, in the other World, under the instruction of Angels, (*whatever mistake they may have innocently imbibed here*) readily receive the true and heavenly doctrine of our **Lord** being the GOD of the Universe : but it is otherwise with those, who, in this state of mortality, separated between *Faith* and *Good Life*, or in other words, whose practice was not according to true *Faith*.”

This testimony, I know, will be rejected by all the outward observers, and sticklers for the doctrinal traditions of men. Did not such as these say, when God himself was manifested in the flesh, that he was a fool or madman, a blasphemer, that he was inspired by the Devil, and that he did his miracles in the name and by the power of Beelzebub ? Indeed how can it be otherwise with those men, who, as to the internal state of their lives, stand out of the order of Heaven ? Such as these cannot but form a wrong judgment of these things ; but it is otherwise with those who are real Christians, and such only are deemed competent judges of the contents of Swedenborg’s writings. Let such humble self-abased souls as these only read those writings impartially, and they will soon perceive their heavenly origin, and find from blest experience the happy tendency they will have of increasing in them *the true Love of the Lord, and Charity towards their Neighbour, in which two Loves consist the Blessedness of the heavenly Kingdom.*

Thus much I have found it my duty to say, in order to recommend the Divinity of our Lord Jesus Christ to the serious Reader’s consideration, it being a doctrine so essential to our present and everlasting happiness. I shall conclude this subject by laying before you, as I proposed, Swedenborg’s doctrine of the Divine Trinity, which, in his *Universal Theology* are under some of the following articles.—I. That there is a Divine Trinity, consisting of Father, Son, and Holy Ghost. II. That these three, Father, Son, and Holy Ghost, are three

three Essentials of one GOD, which make one, like soul, body, and operation in man. III. That before the creation of the world there was no such Trinity, but that it was provided and made since the creation of the world, when GOD was manifested in the flesh, and then exalted in the Lord GOD, the Redeemer and Saviour Jesus Christ. IV. That a Trinity of Persons, each whereof singly and by himself is GOD, hath given birth to many absurd notions concerning God, which are merely fanciful and abortive. V. That hence is come that abomination of desolation, and that affliction, such as was not in all the world, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelation.

The Difference betwixt the Faith of the OLD and NEW CHURCH, extracted from the Universal Theology, as before mentioned in a Note, is as follows. See No. 647.

THE Faith of the *Former Church* teacheth, that three Divine Persons have existed from eternity, each whereof singly or by himself is GOD, as so many Creators: but the Faith of the *New Church* teacheth, that only one Divine Person, consequently only one GOD, hath existed from Eternity, and that there is no other GOD besides him.

The Faith of the former Church, therefore, hath maintained the existence of a Divine Trinity, divided into three Persons: but the Faith of the New Church maintaineth the existence of a Divine Trinity, united in one Person.

The Faith of the former Church was directed towards a GOD invisible, unapproachable, and with whom there could be no conjunction, the idea formed of him being like that of spirit, which is like an idea of æther or of wind: but the Faith of the New Church is directed towards a GOD visible, approachable, and capable of conjunction, in whom the invisible and unapproachable GOD dwelleth, as the soul doth in the body, and of whom an idea may be formed, as of a Man; because the one GOD, who existed from Eternity, was made Man in Time.

The Faith of the former Church attributeth all power to an invisible GOD, and none to a visible one; for it insisteth, that GOD the Father imputeth faith, and thereby conferreth eternal life; and that the visible GOD only intercedeth, and that both give the Holy Ghost, (who is a third self-existing GOD) all power of operating the effects of that faith: but the Faith of the New Church attributeth to the visible GOD, in whom the invisible dwelleth, all power of imputing, and also of operating the effects of salvation.

The Faith of the former Church is directed principally towards GOD, as Creator, and not towards him, at the same time, as Redeemer and Saviour: but the faith of the New Church is directed towards one GOD, who, at the same time, is Creator, Redeemer, and Saviour.

The Faith of the former Church insisteth, that when faith is once given and imputed, repentance, remission of sins, renovation, regeneration, sanctification, and salvation, follow of themselves, without any thing of man being mixed or joined together with them: but the faith of

of the New Church teacheth repentance, reformation, regeneration, and the remission of sins thereby, through man's co-operation.

The Faith of the former Church asserteth the imputation of Christ's merit, as embraced by faith conferred: but the Faith of the New Church teacheth an imputation of good and evil, and at the same time of faith; and that this imputation is agreeable to holy Scripture, whereas the other is contrary thereto.

The former Church maintaineth a giving of faith, wherein is the merit of Christ, whilst man is as a stock or a stone; and likewise asserteth a total impotence in spiritual things: but the New Church teacheth a faith altogether different, directed not to the merit of Christ, but towards Jesus Christ himself as GOD, as Redeemer and Saviour, asserting a freedom of will in man, both to apply himself to reception, and to co-operate with it.

The former Church adjoineth charity to its faith as an appendix, but not as having any saving efficacy, and thus formeth its religion: but the New Church joineth faith towards the Lord, and charity towards one's neighbour, as two inseparable things, and thus formeth religion. Not to mention several other instances of disagreement.

The Author is requested, by a Lover of the illuminated Swedenborg's Writings, to insert the following Extracts at the End of his Third Edition, for the Information of the sincere and upright Seekers after the New Jerusalem Pearls.

THAT Real Redemption consisted in bringing the Hells into subjection, and the Heavens into order and regulation, and thereby preparing the way for a New Spiritual Church.

That Redemption consisteth in these three things, I can declare, with the utmost assurance, inasmuch as the Lord also at this day, is accomplishing a Redemption, which was begun in the year 1757, together with the last judgment, executed at the same time. From that time Redemption hath continued even until now; because NOW IS THE LORD'S SECOND ADVENT, and a New Church is to be established, which could not be effected, unless the Hells were first reduced into subjection, and the Heavens restored to order; and because it was permitted me to see the whole process of this work, therefore I could describe the manner how the Hells were subdued, and how the New Heavens were formed and arranged; but this description would itself take up an entire volume. With respect to the Last Judgment, and the manner in which it was executed, I have published an account thereof in a small tract, printed at London in the year 1758. That the subduing the Hells, restoring the Heavens to order, and establishing a New Church, constitute the true nature of Redemption, is a truth grounded in this circumstance, that without such a process no man could have been saved. The parts of that process have also an orderly connection with each other; for it is necessary that the Hells should be subdued before a New Angelic Heaven can be formed, and the

the formation of a New Heaven is equally necessary before a New Church on earth can be established, inasmuch as Mankind on Earth are so connected with the Angels of Heaven, and with the Spirits of Hell, that to which soever they are joined, they make one with them as to the interiors of their minds.

Of the RESURRECTION; See HEAVENLY DOCTRINE.

No. 225. The Spirit of a Man, after the death of the body, appeareth in the Spiritual World in an human form, just as in the natural world; it enjoyeth also the same faculties of seeing, hearing, speaking and feeling, as in the natural world; and it retaineth the same power of thinking, willing, and acting, which it had in the natural world: In a word, it is a man in every respect and circumstance, as in the natural world, saving that gros body of flesh and blood, which it laid aside by death, and which it never re-assumes.

226. This continuation of life is what is meant by the Resurrection. The common belief that there will be no resurrection before the day of judgment, when all this visible world is to be destroyed, is founded in ignorance and a misinterpretation of the word: It is confirmed also by the reasonings of sensual men, who suppose that all life is confined to a material body, and fancy that when the body perishes, the whole man loseth his existence; and that unless the body is raised again, there can be no continuation of life and being.

228. That man continueth to live after death, is the doctrine of the Word of God; as where it is written, that "God is not the God of "the dead but of the living," Matt. xxii. 32. "That Lazarus, "after death, was taken into heaven, but the rich man was cast into "hell," Luke xvi. 22, 23. "That Abraham, Isaac, and Jacob, "are in heaven," Matt. viii. 11. "That Jesus said unto the crucified thief, to-day shalt thou be with me in Paradise," Luke xxiii. 43.

229. What relates to the Resurrection is fully shewn in the Treatise on Heaven and Hell, and may be seen therein under the following articles:—I. That every man is a spirit as to his interior life, No. 432 to 444. II. Of the resurrection of man from the death of the body, and of his entrance into eternal life, No. 445 to 452. III. That after death man is in a perfect human form, No. 453 to 460. IV. That after the decease of the body man retains every sense, and also the same memory, thought and affection, which he had in this world; and that he leaves nothing behind him but his terrestrial body, No. 461 to 469. V. That the condition of man after death is according to his past life here, No. 470 to 484. VI. That the delights of every one's life are changed after death to things corresponding thereto, No. 485 to 490. VII. Of the first state of man after death, No. 491 to 498. VIII. Of the second state of man after death, No. 499 to 511. IX. Of the third state of man after death, which is that of instruction for those that go to heaven, No. 512 to 520. X. That heaven and hell are from mankind, No. 511 to 517.

Of H E A V E N and H E L L.

No. 230. The life of man admitteth of no change after death, but retaineth for ever that nature and quality which it had acquired in the world. For the spirit of a man taketh its quality altogether and entirely from the love whereby it is governed; and infernal love cannot be transmuted into heavenly love, by reason of their contrariety. This is signified by the words of Abraham to the rich man in hell, "Between us and you there is a great gulph "fixed, so that they which would pass from hence to you cannot,

" neither can they pass to us that would come from thence," Luke xvi. 26. Hence it appeareth, that they who go to hell remain there for ever, and that they who go to heaven remain there also for ever.

Of HEREDITARY EVIL.

175. The evils of selfish and worldly love are innate in every man, being communicated by birth from his parents; for all evil, which had acquired, as it were, a nature in man by being made habitual, is communicated to his offspring; and so in succession from parents, grandfathers and great-grandfathers, in a long series of ages. Hence the derivation of evil is become at last so great, that the self of man, or all his own proper and natural life, is nothing but mere evil. This continued derivation of evil never admitteth any destruction or alteration, but by a life of faith and charity from the Lord.

176. Man continually inclineth and yieldeth to the felicitation of that hereditary evil which he hath derived by birth from his parents. Hence he strengtheneth and confirmeth such evil in himself, and likewise superaddeth thereto many evils of his own. These evils are in direct opposition to all spiritual life, and tend immediately to destroy it; wherefore unless a man receiveth new life, that is, spiritual life, from the Lord; of consequence, unless he is conceived, born and educated a-new, or, in other words, is made a new creature, he is in a state of condemnation, inasmuch as he has no other will, and no other thought, but what relate to himself and the world, which is the very nature and condition of the *Condemned Spirits in Hell*.

Of INFANTS, or LITTLE CHILDREN; See TREATISE on HEAVEN and HELL, No. 329.

According to the belief of some, no other infants go to heaven than those which are born in the church; and the reason they assign is, because such are baptized, and by baptism initiated into the Faith of the Church: But such persons are to be told, that baptism is not the procuring cause either of heaven or of faith to any one, but serves only for a sign or memorial that such person is to be regenerated; and that they who are born in the church have the means of being so, as therein is the word which contains those divine truths by which regeneration is effected, and whereby the Lord is known, who is the author of regeneration: (219) and they are also to know, that every infant, dying such, whether he be born in the church, or out of the church, whether of godly or ungodly parents, is accepted of the Lord, and educated by Angels according to divine order; and thus being formed to good affections, and through them to the knowledge of truth, when advanced in understanding and wisdom, he is introduced into heaven and becomes an Angel. Every one that thinks rationally may know of a truth, that none were ever designedly born for hell, but, on the contrary, all for heaven; and consequently, that whoever goes to the former, must owe it to his own fault, which cannot be the case of infants.

Of the LOVE of GOD; See THEOLOGY, No. 650.

That the Lord imputeth good to man, and not the least sort or degree of evil; and that the devil, by whom is meant hell, imputeth evil to man, and not the least sort or degree of good, is a new doctrine, and heretofore unknown in the church; the reason of its being new and unknown is, because it is frequently said in the word, that God is angry, that he avengeth, that he hateth, dammeth, punishment, and casteth into hell, and tempteth, all which things have relation to evil, and consequently are evils. But that the literal sense of the word, was written and composed of such things as are called appearances

and correspondencies, to the intent it may be a means of conjunction between the external church and it's internal, and thereby between the world and heaven, was shewn in the chapter on the *sacred Scripture*; in the same chapter also it was shewn, that when such appearances of truth are read in the word, during the passage from man to heaven, they are turned into genuine truths, which genuine truths teach, that God is never angry, that he never avengeth, hateth, condemneth, punisheth, casteth into hell, or tempteth, consequently, that he causeth evil to no man. This transmutation and change I have frequently observed in the world of spirits.

Of the CONSUMMATION of the AGE ; of the COMING of the LORD; and of the NEW HEAVEN and NEW CHURCH.

THEOLOGY, Chap. xiv.

1. That the Consummation of the Age is the last time, or the end of the church, ————— No. 753—756
2. That at this day is commenced the last time of the Christian Church, according to the Lord's prediction and description in the gospels and revelation ————— 757—759
3. That this last time of the Christian Church is that very night in which former churches have set and closed their existence, ————— 760—763
4. That after this night morning succeedeth, and that the coming of the Lord is that morning, ————— 764—767
5. That the coming of the Lord is not to destroy the visible heaven, and the habitable earth, and to create a new heaven, and a new earth, according to the notions which many have heretofore entertained, in consequence of not understanding the spiritual sense of the word, ————— 768—772
6. That this coming of the Lord, which is his second coming, is in order to separate the evil from the good, and that they may be saved who have believed and do believe in him, and that of them may be formed a New Angelic Heaven, and a New Church on the earths, and that without his coming no flesh could be saved, Matt. xxiv. 22. ————— 772—775
7. That this second coming of the Lord is effected by a man, before whom he hath manifested himself in person, and whom he hath filled with his spirit, to teach the doctrines of the New Church from him, ————— 779—780
8. That this is meant by the New Heaven and New Earth, and the New Jerusalem thence descending, spoken of in the Revelation, ————— 781—785
10. That this New Church is the Crown of all Churches which have heretofore existed on this earthly globe, ————— 786—791

Of all which, and many more particulars, the impartial reader may be informed by consulting the writings, the names of which are inserted at the end of this pamphlet. For clearness of argument and piety of sentiment, he is referred to the works themselves; it being inadequate to their true value to attempt a recommendation of them, or to propose a vindication of principles, the excellency of which can be experienced better by their true efficacy and weight, than in precluding the enquirer's judgment.

“ Try all things; hold fast that which is good.”

A List of the Writings of the Hon. EMANUEL SWEDENBORG,
lately printed by R. Hindmarsh, No. 32, Clerkenwell-Close, London.

1. A RCANA Cœlestia, or Heavenly Mysteries contained in the Word of the Lord, being an Explanation of the Books of Genesis and Exodus, vol. I, —	6 : 0
2. Second Volume of Arcana Cœlestia, —	5 : 6
3. A Treatise on the Nature of Influx, or the Commu- nication between Soul and Body, —	1 : 3
4. A Treatise concerning Heaven and Hell, and of the won- derful Things therein heard and seen, —	4 : 0
5. Universal Theology, or True Christian Religion, —	14 : 0
6. Of the New Jerusalem and its Heavenly Doctrine, —	4 : 0
7. The Doctrine of the New Jerusalem concerning the Lord, (proving, from undeniable Authority, that Jesus Christ is the only God of Heaven and Earth) Second Edition, —	2 : 0
8. The Doctrine of the New Jerusalem concerning the Sacred Scripture, —	1 : 0
9. The Doctrine of Life for the New Jerusalem, Second Edit.	1 : 6
10. An Eulogium delivered on the Death of the Author, with a Sketch of his Life; to which is added, a Variety of Anecdotes and Observations, Letters, &c. —	0 : 6
11. A Summary View of the principal Doctrines contained in the Theological Writings of E. Swedenborg, —	1 : 0
12. A Treatise concerning the Earths or Planets in our Solar System, and of the Earths in the Starry Heaven; with an Account of their Inhabitants, and also of the Spirits and Angels from those Earths, —	2 : 6



THIS is to inform the public, that "The Light of the World," written by the Inspiration of the Holy Spirit, by a Lady of Quality, having given unspeakable satisfaction to many sincere minds, opening them, thro' the Divine Blessing, into a further knowledge of the Holy Scriptures, and *True vital Religion*, divers testimonies of which effects I could readily produce, I purpose to reprint it for the benefit of mankind, with sundry large explanatory notes of the various and momentous particulars recited in the conversations with a Romish Clergyman, provided a sufficient number of subscribers would give in their names. The former edition was printed on a large type, and on the best paper, price 5s. but as it may make the book more generally useful on a smaller type with inferior paper, it is intended, as the matter will be so much increased, to comprise it in two volumes, price only one shilling and sixpence each. Publications of this sort are often recommended in strong terms: I shall, however, content myself in submitting this to the judgment of the reader, not being possessed of abilities to do this work sufficient justice. If any are inclined to forward this useful book, they may write to me on the subject.

And as the knowledge of *True Religion* may be conveyed in small tracts for the information of the poor, several gentlemen have opened a subscription for this purpose, and made me Treasurer; which tracts, as they are printed, will be given away in various parts of the kingdom.

Should any, into whose hands this sermon may providentially come, be desirous to promote so benevolent a design, they may signify their intentions by letter, and may be assured that their contributions shall be faithfully applied to the intended purpose.

Nantwich, Cheshire.

JOS. W. SALMON.